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several of them may be briefly indicated. The statement of p. 334, ". . . in no passage regarding the so-called final judgment is there the slightest intimation that it concerns more than a single generation, that is, the generation which is then on the earth," can hardly be reconciled with Matt. 11 : 22 : "It shall be more tolerable for Tyre and Sidon at the day of judgment than for you." On p. 348 it is suggested that these words are "rhetorical allusions." But did our Lord use rhetoric of this sort? That the sudden coming of the Son of Man which should be like the lightning, the flood, the rain of fire upon Sodom, meant the fruitful preaching of the gospel seems excluded by these figures describing it, and by the retributions which Jesus connected with it.

Our author, like Dr. Wendt, fails to find preëxistence ascribed to Jesus in the Christ-speeches of the fourth gospel. The interpretation of John 8 : 58 and 17 : 5 which he presents and elaborately defends seems to me one which will fail to give permanent satisfaction either to the student of exegesis or the plain reader. But my more cautious use of the fourth gospel as a source for the teaching of Jesus would remove consideration of these passages from the discussion of Jesus' teaching concerning his person.

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JESUS UND DAS ALTE TESTAMENT, in ihrer gegenseitigen Bezeugung. Zwei Vorträge auf theologischen Kursen gehalten von THEODOR WALKER, Pfarrer in Kochersteinsfeld. Gütersloh : C. Bertelsmann, 1899. Pp. viii + 132. M. 1.80.

THE relation of Jesus and the Old Testament to each other is a question of the highest moment to all Christian scholars. The Old Testament is permeated by the Messianic element, and on the other hand Jesus makes constant reference and appeal to the Old Testament. Our author seeks in his first lecture to show, by an examination of the utterances of Jesus, that the modern critical theories concerning the origin and composition of the Old Testament are utterly opposed to the teachings of Jesus. The Mosaic authorship of the Pentateuch, the accuracy of the historical records, the genuineness of Daniel, and, indeed, practically the entire "traditional" theory of the Old Testament are vouched for by Jesus Christ, and consequently are matters of faith for the Christian, lying outside the domain of criticism.

In the second lecture the author asserts that the authority of Jesus supports the dictum of Hengstenberg that the important point in the interpretation of prophecy is to ascertain the meaning of the inspiring spirit, even though this meaning were entirely lost upon the prophetic audience, and indeed upon the prophet himself. The author then follows the prophecy of a personal Messiah from the first promise to Eve, on down through the Old Testament, traversing hurriedly much the same course as that over which Payne-Smith passed in his celebrated "*Bampton Lectures*." The larger part of these Messianic prophecies are said to have found their fulfilment in the life of the historical Jesus. The rest will certainly find their fulfilment at his second coming.

With his assertion that the teaching of our Lord regarding the Old Testament is, or should be, final for the Christian we find ourselves in substantial agreement. But we are persuaded that the matter is not so easy to be disposed of as the author seems to think. The real attitude of Jesus to the Old Testament is not to be ascertained by a mere counting of his statements regarding it. What is needed, and what at present is imperatively demanded, is a careful weighing and interpretation of these utterances in the light of the entire body of our Lord's teaching, and also in the light of all ascertainable facts as to the actual history of the Old Testament.

In spite of its somewhat indiscriminate use of the utterances of Jesus and its failure to do justice to the immediate historical significance of prophecy, this protest of an earnest scholarly man against what he regards as the fatal heresy of the "higher criticism" is deserving of consideration, for there is probably too much of a tendency to ignore or forget that our Old Testament was the "Scriptures" of our Lord.

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DIE AUFERSTEHUNG DES HERRN UND SEINE ERSCHENUNGEN,
Von G. BURCKHARDT. Göttingen: Vandenhoeck & Ruprecht.
1899. Pp. iv + 288. M. 2.80.

THE author of this book, a director of missions in Herrnhut, writes, as Luke did, that his readers may know the certainty of the things in which they have been instructed. And he writes with such a sympathetic and thorough acquaintance with the subject that his book